

Z5346 Stuckey, Ken and Gunilla Stenberg
.ST8 ILLUSTRATED HISTORY OF
 MOBILITY AS SEEN ON
 STAMPS FROM AROUND THE
 WORLD

Z5346 Stuckey, Ken and Gunilla Stenberg
.ST8 ILLUSTRATED HISTORY OF
 MOBILITY AS SEEN ON
 STAMPS FROM AROUND THE
 WORLD

**ILLUSTRATED HISTORY OF MOBILITY
AS SEEN ON STAMPS
FROM AROUND THE WORLD**

**BY
KEN STUCKEY
AND
GUNILLA STENBERG STUCKEY**





Digitized by the Internet Archive
in 2013

<http://archive.org/details/illustratedhisto00kens>

Illustrated History of Mobility as seen on Stamps from around the World

by
Ken Stuckey
and
Gunilla Stenberg Stuckey

The history of mobility, as can be seen in the famous painting by Bruegel ***Parable of the Blind*** painted in 1568 (**Belgium 1976 – Bruegel "Parable of the Blind"**) has been one full of pitfalls, which at times has led to disastrous results. As St. Matthew wrote, *"If the blind lead the blind both shall fall into the ditch"* (Matthew 15:14). Independent travel by the blind has been of interest to the sighted for hundreds of years. The Bible, both in the Old and New Testaments, makes numerous references to the blind (**Sharjah & Dependencies 1971 Jesus healing a blind man**) and many, as Bruce Blasch (1995) points out, to the blind's ability to independent travel. *"Thou shalt not curse the deaf, nor put a stumbling block before the blind"* (Leviticus 19:14) and *"Cursed be he that maketh the blind to wander out of the way"* (Deuteronomy 27:18).

The seemingly, at times, miraculous ability of the blind to get around has been referred to by a number of names, such as "sixth sense", "facial vision" "facial perception" or "obstacle perception". Yet it is most likely that the blind in the past, as recorded in books like Wilson's *"Biography of the Blind"*, is more a question of an individual developing and acquiring independent skills. These skills were most often developed by trial and error. Pierre Villery in his scholarly work *"World of the Blind"*, published in English in 1922, mentions many cases of the blind people's ability to get around independently. He also states *"Any blind man in good health ought to move about easily and safely in dwellings which are familiar to him. He ought also to accustom himself very quickly to fresh houses. If his hearing is perfect, and if he has trained at a fairly early age, he can go about in a village, and even in those districts of large towns where the traffic is not intense"*. Yet as he later points out, the ability of a blind person to move independently about in unfamiliar surroundings is most often exaggerated and more *"depends on luck"*.

Sighted Guide

Many blind like the notable deafblind person, Helen Keller (**Nicaragua 2000 – Helen Keller with former Seeing Eye dog**) who, although she loved dogs, including her pet dog, Et-Tu (a former Seeing Eye dog that failed to pass the test because it became car sick) never used a guide dog or cane. They never developed the ability for

independent travel and so depend mainly on the least independent form of travel, that of sighted guide. In this case using the vision of a sighted, partially-sighted or other handicapped persons to get around. This can be graphically seen in the illustration "*Blind Man and the Paralytic*" by Antoine Carte (**Belgium 1954 – "Blind Man and the Paralytic" by Antoine Carte**) in which a blind man carries a lame man who uses his sight to guide the blind man.

It is interesting that the first stamp ever to show a blind person was issued by **Bosnia in 1916 – Blinded WW I soldier**). This stamp shows a blinded First World War soldier being led and assisted by a sighted girl, while holding a cane in one hand. The use of a sighted-guide goes way back into antiquity. The blind are depicted in art using "*often children who help them guide their steps*". It is recorded (Bledsoe 1972) that "*the Analects show Confucius (551-479 BC) carefully guiding his sightless music teacher down a flight of steps, seating him on his mat, and telling him who was present. To a visitor who inquired 'Is it the rule to tell things to the music master?' Confucius replied 'This is certainly the rule for those who lead the blind.'*"

Use of a sighted guide is seen on a number of stamps, including (**Ghana 1988 – Red Cross volunteer with blind woman shopping**), where a Red Cross volunteer helps a blind woman to do her shopping and (**Thailand 1986 – Cub Scout helping a blind man to cross a street**) which shows a Cub Scout doing his "Good Deed" for the day by assisting a blind man to cross a street. Yet at times this dependence has led to negative attitudes that the blind need the assistance of the sighted. The scene depicted in a painting by the French artist Alphonse Dinet (1861-1929) in Algeria (**Algeria 1976 – painting by Dinet "The Blind"**) can still be seen in some of the developing countries today.

Staff, Stick, Cane.

For hundreds centuries, in one form or another the blind have used a stick, staff or cane to aid in their mobility. Blind Homer (c. 850 BC **Maldives 1981 - Homer**) is just one of countless blind storytellers who throughout the ages, are shown with a long staff. According to Levy (1872):

The ancients were much struck with the circumstance of the blind walking alone, aided only by a stick, that, in their usual way, they made it a miraculous gift of the gods. When the ancient prophet Teresias was deprived of sight for an offense against the gods, he was compassionated by the goddess Chariclo, who in pity for his misfortune gave him a staff, by which he could conduct his steps with as much safety as if he had use of his eyesight.

Certainly the cane, in some form, has over a long period of time, been shown in pictures and paintings of the blind. The use of the cane is also recorded in both positive and negative attitudes in literature. Who can forget looking with horror at the illustration of "Blind Pew" as he taps his way along a street in Robert Louis Stevenson's book "Treasure Island"? On the more positive side are the illustrations of one of Japan's most famous painters, Hokusai (1760-1849) (**Guyana. Lesotho & Nevis 1999 – 12 drawings by Hokusai showing faces of blind men and women. Also a drawing of a number of blind men assisting each other to cross a ford using their staffs**) who pictured the blind in a number of his drawings. These could well be members of guilds for the blind who managed the occupations of the blind including fortune telling, story telling and massage. Members traveled all over Japan using staffs as a major mobility aid.

Louis Braille (1809-1852) (**Argentina 1976, Luxembourg 1977, Brunei 1981, Antigua & Barbuda 1992, Russia 1959** – all show Louis Braille but the pictures were made after his death in 1852. And an illustration from the 1997 book **Dennis Fradin showing young Louis Braille in a bakery.**) before he gained for the blind mental independence, by use of the system of writing he developed, gained physical independence by use of cane. (O'Connor 1997):

"By the age of five, Louis had grown accustomed to his dark world. He quickly outgrew his first cane, then his next. His father just carved him longer ones. Cane in hand, Louis made his way around so cheerfully and confidently that Monique and Simon-Rene began to think that maybe there was hope for their son's future after all" He would tell, Pierre Foucault, a former blind school friend that *"if we are not to go on being deprived or patronized by condescending sighted people. We do not need pity, nor do we need to be reminded that we are vulnerable. We must be treated as equals – and communication is the way we can bring it about."* If then it is true on one hand that communication is vital to being considered equals then surely on the other hand mobility is almost as vital.

White Cane

If it is impossible to find the first recorded record of the use of canes by the blind then the story of how the white cane (**Switzerland 1967 – White cane "Stop Blind" & Argentina 1985 – Hand holding a white cane**) came about is no mystery. Bruce Blasch and I in 1995 researched the subject. This is what we came up with. (Blasch and Stuckey 1995) (**Upper Volta 1969 – Blind man with cane and sighted boy & Chad 1967 – crossed white canes**)

"In 1930 when the Lions Club [in Peoria, Illinois] succeeded in obtaining passage of the first white cane ordinance, giving blind pedestrians the right-of-way in crossing streets. The background of this law and why the cane is white with a red tip, according to Martin (1991) was as follows:

During George A Bonham's term as president of the Peoria, Illinois, Lions Club in 1930 he saw a problem. Soon after, he devised a solution. Bonham watched a blind man trying to cross a street, left helpless as traffic whirled about him. Futilely tapping his black cane on the pavement, the man was isolated in the center of drivers who did not understand his handicap.

Bonham poured over the problem. Paint the cane white and put a wide band of red around it. When the blind person crosses a street let him extend it so that everyone can see and be aware of his blindness. George Bonham presented the idea to the Peoria Lions Club and the members voted unanimously in favor of it. Canes were painted and given to blind persons in the city.

This is what we thought in 1995. In 1998 I attended the Second International Conference on the Blind in History and the History of the Blind, June 22-24 in Paris. At this conference I heard another story. (Ciccone 1998). According to Louis Ciccone:

"In 1930, she [Mademoiselle Guilly d'Herbemont] was almost knocked down by a vehicle in Paris as she was helping a blind woman to cross boulevard de Courcelles. Following this, the idea came to her of bestowing on blind people walking alone some kind of distinctive sign with the simple aim of indicating a person's blindness to other strollers, so increasing their security on public roads. She immediately wrote to the Paris Echo describing her project. Enthusiastic about her proposal, the director of the magazine contacted the police

headquarters. Chief Commissioner Jean Chiappe became resolutely involved in realizing her idea. Associations of the blind were consulted and after heated discussions, a consensus was reached on a white cane, though some would have preferred red. In the presence of Gaston Doumergue, president of the Republic, the white cane came into use in 1931. Until then, the rare blind individual traveling alone with his hands stretched out in front or carried a cane like that of a man about town.

So now we have at least two very interesting stories of how the white cane came about, you may know more.

Long Cane and the Hoover Technique/Method

I am glad to report that origins of the long cane and the Hoover Long Cane Method, has a much simpler story and one that is fully recorded. **(Barbados 1981 – Group of blind people crossing a street using long canes & Trinidad & Tobago 1989 – Three blind men with long canes)**. It is one of the most interesting stories in the history of mobility is how the long cane and the set of methods for using the cane came about. It is a story that links the past and present. (Miyagawa 1999):

In early summer 1944, Cpl. Richard Hoover [“Father of the Lightweight Long Cane Technique”] and Tech. Sgt. Warren Bledsoe [both formerly teacher at the Maryland School for the Blind, where Hoover taught both mathematics and physical education] replaced L. Alan Blackburn and his staff of instructors, who were transferred [from Valley Forge Army Hospital] to the newly opened convalescent hospital in Avon, Connecticut. It now became the responsibility of Hoover and Bledsoe to provide provisional rehabilitation training for the blinded in the interim of their surgical treatment. During a meeting at Valley Forge, a social worker remarked that blinded soldiers recently wounded as a result of vicious combat were a shattered group of men, both physically and psychologically. Hoover felt that they needed to be taught how to get about in the immediate environment rather than be counseled by a psychologist.

He determined to teach the blinded soldiers foot travel, and he and Bledsoe [who was brought up at the Maryland School for the Blind, where his father was superintendent and he had been trained teacher of the blind in the Perkins School for the Blind teacher training program] attended to this crucial matter immediately. They felt that by teaching them to get about and be on their own feet as they had when they were sighted, counseling might take a lesser role. Emotional healing takes place with time, particularly when one has regained confidence, independence and self-esteem.

They research how blind persons had gotten about in the past. They read biblical references as the works of W. Frank Levy. They reviewed his article, “On the Blind Walking Alone, and of Guides,” and drew significant conclusions from his construction of lightweight material, preferably steel. Hoover and Bledsoe, also serving as a sounding board for Hoover, made a significant discovery how a long cane could be well utilized to provide maximum protection and also be an essential probe with which to travel. Hoover’s significant contribution was that one should grasp a sizably longer cane just below the crook, with the arm extended and hand placed forward at belt buckle level, in a position centered in the midline of the body, plus employ a specific methodology in the use of the cane.”

(Blasch & Stuckey 1995): “In commenting on the difference between Hoover’s and Levy’s techniques, Bledsoe (1980) stated that although Levy’s technique was similar

to the modern touch technique, Levy 'missed what was to be the most important item of all, that the cane should always touch (the ground) in front of the trailing foot, rather than in front of the trailing foot, rather than the forward foot.' Hoover's insightful modification allows the cane to touch where the next foot is placed, facilitating the detection of holes, drop-offs, and other changes in levels of terrain. If one used the cane in this way, Hoover (1946) claimed, 'it is impossible to step unexpectedly off curbs, into holes, to wander onto grass or bump into any obstacles which protrudes from the ground upward.'

This development of the biblical shepherd's staff and the age old walking stick into the long cane as we know it today was indeed as Miyagawa (1999) points out, "*an invention of rare perception*". After hundreds of years it dramatically changed how a blind would travel. Following World War II it would gradually over the next thirty or more years become the major travel aid and method of the blind. (Dodson-Burk and Hill) "*O&M training began in this country [USA] after World War II, when O&M techniques were developed for blind veterans. In the early 1960s universities began training O&M instructors. Initially O&M training was provided to adults and school age-age children who were blind. In the 1980s those who teach O&M recognized more and more the potential benefit of O&M services for preschool-age children, including those who have some useful vision or additional handicaps.*"

What started out with blinded veterans became in time universally accepted means of travel by the blind of all ages. It also starts the formal orientation and mobility programs for mobility instructors that are now accepted worldwide.

Guide dogs

The dog, man's best friend, like the cane has been used for centuries by the blind. In the case of dogs they were used as companions, guards and guides. As we see in the drawing by Jacques Callot (1592-1635) (**France 1557 – drawing by Callot "Blind Man and Beggar"**) showing a blind beggar. It seems from the literature that by medieval times that it was just a matter of course that many blind used dogs. The dog was often used in combination with the cane. This was also the case when guide dogs first came into common use after World War I. The cane being used to check what has caused the dog to stop. (Fraser 1930) "*feeling a little with his foot or cane, or some other way seeking to ascertain what obstacle or danger has caused the dog's hesitation*". Today in a number of countries a short cane is still used by guide dog users. I was recently told by a guide dog user in Denmark that he would "never go out into a street or traffic without a cane. You have to know what there is around you so you can tell your dog where to go." In some countries insurance companies required the use of a cane when using a guide dog.

Training of guide dogs began in 1916 in Germany during World War I with blinded soldiers. The use of dogs had great success in Germany (Fraser 1930) "*Over sixteen hundred German blinded soldiers have their dogs and have used them as guides for years, and already some hundreds of German blind men and women have been provided with dog guides*". Within a few years the use of guide dogs became, in many countries the most recognized symbol of the blind. This is interesting as only approximately only 1% to 2 % of visually impaired persons use guide dogs because restrictions of age, health, hearing ability, remaining vision and temperament limit

those who may qualify to receive a dog. Yet those who do use guide dogs tend to be in the high range of the successfully employed blind.

The training of guide dogs seems to be based largely on the work of Joseph Reisinger (ca.1755), Johann Wilhelm Klein and Jacob Birrer in the 19th century. In 1819 Klein (1765-1848), who founded a school for the blind in Vienna in 1804, wrote in 1819 (Coon 1959):

“In an institute for the blind, dogs can also be prepared to serve as guides to such of the blind as are accustomed to walk. For this, the poodle and shepherd dogs are the most useful. From the collar of the dog extends either a strap or a stick which is grasped by the left hand of the blind person, who uses a cane in the right”.

The use of dogs by the blind had become so common by the 20th century that some countries, like Britain, passed laws exempting the blind from paying dog license fees. There did however developed a negative reaction to the use of dogs by hard working blind people as (Fraser 1930) says, *“This faithful animal had become part of the recognized equipment of the blind beggar, and blind men who were not beggars shunned the dog walked alone”.*

The first stamp to show a guide dog was issued by Saar (**Saar 1928 – Blind man with guide dog**). It shows what is probably a blinded soldier. It is interesting to see the effect on the recently blinded young man, from darkness to light. The Red Cross on the dog's cover indicates that it is a working dog. In time this was replaced with a smaller Red Cross emblem on the harness in some countries (**Germany, East 1976 – Guide dog with Red Cross emblem on harness & Hungary 1986 – Guide dog with Red Cross emblem on harness**).

The development of “rigid harness” which according to (Coon 1959) was *“Klein's key contribution...markedly improving the ability of a person to detect movements of a dog more accurately”*. Ian Fraser (1930) writes that *“a harness carrying a semi-rigid lead, just long enough conveniently to reach the blind man's hand”* was used. The harness has certainly undergone many changes over the years. This (**Netherlands 1985 – Guide dog “Sunny” – 50th Anniv. of K.N.G.F.**) issue shows the first Dutch guide dog, “Sunny”, shows clearly the type of harness first used in The Netherlands. Over the years a number of types of harnesses have be developed from the ridged type with different sizes to match the individual user to the self-adjustable type common in Europe. One harness which I wish I could show you can be seen in Swedish Federation of People with Visual Impairment's museum in Stockholm. It has electronic turning signals so that the guide dog user can indicate to the sighted which way he is going to turn, very much like the signals we have on a car (I am not sure if this was ever in common use).

Bo Hännestrand (1995), a Swedish guide dog user, points out (again one can see this in the Saar issue) that when first guide dogs were used the user was trained to walk behind the dog and not at the dog side. This was due to in those days that many side-walks were narrow and not wide enough for dog and owner to walk side by side.

It is interesting to note that the Saar stamp was issued a year before The Seeing Eye Inc. was established in the United States (**United States 1979 – Blind man with Seeing Eye Dog – 50th Anniv. of The Seeing Eye Inc.**). This is because the founder

of The Seeing Eye, Dorothy Eustis, a German Shepherd dog breeder, developed her guide program out of what she had observed of the German guide dog program. The Seeing Eye program in turn would lead to similar such programs around the world, including the one in the United Kingdom (**Great Britain 1981 – Blind man with guide dog – 50th Anniv. of Guide Dogs for the Blind**).

A problem faced by guide dog instructors in the early years was that very often their newly blinded trainees had very poor orientation skills. The Seeing Eye has some very interesting old home movies showing these problems and the techniques used by their instructors (these are real gems to see as they so clearly show how instruction was in the early days in Europe and America).

If the history of mobility tells us anything it is that self-confidence is of the greatest importance. That overall success is most often determined by developing the self-confidence of the individual blind person. One means of obtaining this is role models. The blind person needs to see other blind persons living successful and independent lives. That as, Levy states *"children may speak of the blind father [and mother] with thankfulness and pride, rather than with contempt and derision"*. (**Ireland 1996 – Blind woman shopping with her child using a long cane**) It was not until the later part of the 19th century and 20th century that there was a marked change from the blind being thought as inferior. Not only is it important that sighted children can talk with pride about their blind parents but also that sighted parents can talk with pride about the achievements of their blind and visually impaired children. In this stamp (**St. Vincent 1990 – blind girl arriving at school using a long cane**) we see a blind girl confidently arriving at her public school, using her long cane, being greeted by her friendly teacher.

This change in attitudes was due in large part to the thousands of soldiers who were blinded during World War I and World War II. These, mostly young men were not destitute blind beggars. Not old people who became blind in old age. Nor were they mostly young poor blind children who were at or came from schools and institutions for the blind. They were not even the hardened regular soldiers who came back from war or service in far off lands, and who had been discharged because they had been blinded in the service of their country due to military action or who had contracted eye conditions like trachoma. These young men of the two world wars, were healthy young men who had been blinded in great numbers within a short time in service of their country. The British alone had over 3200 men blinded during World War I. All over the world organizations such as St. Dunstan's, American Foundation for Overseas Blind, Union of Blinded War Veterans in France, and the German War Blinded Association were started to assist these newly blinded young men adjust to their blindness and to provide them with skills needed to find employment. These young men wanted nothing more, or less, than to go back home to family, friends and to find meaningful work to support their families and not be a burden to them.

There was after the two world wars major changes in the services and programs by agencies and organizations for the blind. These changes were due in large part from programs that the organizations for blinded war veterans had developed. They included the very important training of the blind to use guide dogs and the long cane. This led to a change in public attitudes towards the blind. The general public came to see the blind as no longer as beggars or objects of charity. What was started with

the war blind organizations permutated down to even schools for the blind. It was after World War II (in the 1960s & 70s) the orientation and mobility training, use of the long cane, came about (**Egypt 1973 – blind girl walking using a cane**).

How to change (Blasch 1995) "*the prevailing attitude toward blindness and people who are visually impaired*". One such means to change the public attitude was through Lions Clubs International.

Lions Clubs International

Lions Clubs International have been a major supporter of services to the blind since the appeal by Helen Keller (**St. Vincent 1990 – Helen Keller appeal to Lions**) at the Lions 1925 National Convention. Lions Clubs around the world have provide mobility canes (**Chad 1967 – crossed white cane & Lions emblem**) and support of guide dog schools (**Grenadines of St. Vincent, 2 issues – Blind man with guide dog & Blind man with guide dog and the words underneath "Schools for Guide Dogs – Lions emblem**) as well as supporting rehabilitation centers for the blind. In its worldwide activities and programs Lions Clubs have done much to bring about awareness of the blind to the general public.

In this presentation I have endeavored to show how mobility has helped change the life of the blind from dependence to independence.

Villey (1922) points out how mobility can do this "*When one travels, the intellectual horizon is changed as well as the sensorial horizon. The conversations which begin, on meeting fresh people, are quite different from home conversations. Do not tell a blind man that he would learn to know the country he visits better by studying a geography book in the library [today we could add turning to the internet]. He might learn to know it more completely perhaps, as you would, too, in this way, but in a less living and picturesque manner, and it would certainly make less impression on his imagination. The mountain is specially endowed with a miraculous power for influencing even those who are deprived of one or more of their senses.*"

The blind can certainly reach great hights by climbing mountains. This is clearly seen in this stamp (**Kenya 1981 – Group of blind men climbing Mt. Kenya**) showing a group of blind mountaineers climbing Mt. Kenya in 1975. One May 25, 2001 Erick Meihenmayer became the first blind person to climb the world's highest mountain. Not very many blind people, like most sight people, will ever climb Mt. Everest or indeed any mountain, even Table Mountain, but most can get up and get out and about. This then is what the long history of mobility shows us. To paraphrase the Perkins School for the Blind's motto, "Obstacles are Things that Can Be Overcome". Every blind and visually impaired person should have the right to learn and develop orientation and mobility skills so as to be able to live an independent life.

Bibliography

Barasch, Moshe. (2001). *"Blindness: The History of a Mental Image in Western Thought"*. New York: Routledge.

Blasch, B.B and Stuckey, K.A. (1995). *"Accessibility and Mobility of Persons Who are Visually Impaired: An Historical Analysis"*. Journal of Visual Impairment & Blindness, September-October, pp.417-422.

Bledsoe, C. W. (1972). *"History and Philosophy of Work for the Blind."* Hardy, Richard & Cull, John. Social and Rehabilitation Services for the Blind. Springfield, Ill: Charles C. Thomas.

Bledsoe, C.W. (1980). *"Originators of Orientation and Mobility Training"*. R.L. Welsh & B.B. Blasch (Eds.) Foundations of Orientation and Mobility. New York: American Foundation for the Blind.

Boller, Willy (1955). *"Hokusai ein Meister des japanischen Holzschnittes"*. Zurich: Buchergilde Gutenberg.

Ciccone, Louis (1998). *"Three French People Celebrated in Contemporary History of the Blind"*. Proceedings of "Second International Conference on the Blind in History and the History of the Blind, June 22-24, 1998, Paris". Paris: Association Valentin Haüy.

Coon, Nelson. (1959) *"A Brief History of Dog Guides for the Blind"*. Morristown, N.J: The Seeing Eye, Inc.

Dodson-Burk, Bonnie and Hill, Everett. (1976) *"An Orientation and Mobility Primer for Families and Young Children"*. New York: American Foundation for the Blind.

Fradin, Dennis. (1997). *Louis Braille. The Blind Boy Who Wanted to Read"*. Parsippany, New Jersey: Silver Press.

Fraser, Ian. (1930). *"The Quest for Independence"*. St. Dunstan's Review, February, 6-10.

Hännestrand, Bo. (1995) *"Man, Society and Guide Dogs: Studies in the History of Work with Guide Dogs"*. Uppsala, Sweden: Acta University Uppsala: Uppsala Studies in Economics.
In Swedish, summary in English.

Hoover, R.E. (1946). *"Foot Travel Without Sight."* Outlook for the Blind and Teacher's Forum, 40.

Miyagawa, Stephen (1999). *"Journey to Excellence: Development of the Military and VA Blind Rehabilitation Program in the 20th Century"*. Lakeville, Minnesota: Galde Press.

O’Conner, Barbara (1997) *”The World at His Fingertips: A Story about Louis Braille”*. Minneapolis: Carolhoda Books.

Levy, W. Hanks (1872). *”On the Blind Walking Alone, and of Guides”* Blindness and the Blind: or a Treatise on the Science of Typhology. London: Chapman and Hill, 1872.

Martin, P. (1991). *”We Serve: A history of the Lions Club”*. Washington, DC: Regnery Gateway.

Stone, Juliet (1995). *”Mobility for Special Needs”*. London: Cassell.

Welsh, Richard and Blasch, Bruce. (1980). *”Foundations of Orientation and Mobility”*. New York: American Foundation for the Blind.

Wilson, James (1821/1995). *”Biography of the Blind: including the Lives of all who have distinguished themselves as poets, philosophers, artist &c.,”* / by James Wilson: collected and edited by Kenneth A. Stuckey from the four original editions 1821-38. Washington: Library of Congress.

Mobility on Postage Stamps

Algeria	1981	<i>Blind person holding a cane.</i>
Argentina	1985	<i>Hand holding a white cane.</i>
Bangladesh	1991	<i>Shows an eye and a blind person with a mobility cane.</i>
Barbados	1981	<i>Group of blind people crossing a street using long canes.</i>
Barbuda	1981	<i>Blind person going up stairs using a cane.</i>
Belgium	1954	<i>”Blind Man and the Paralytic”.</i>
Bermuda	1981	<i>Blind man being assisted across a street by a Girl Guide.</i>
Bosnia	1916	<i>Blinded soldier being led by a sight girl.</i>
Botswana	1981	<i>Blind man using a cane.</i>
Brunei	1981	<i>Blind man using a long cane.</i>
Burundi	1977	<i>Blind man and the lame.</i>
Chad	1967	<i>Crossed white canes.</i>
Chile	1992	<i>Woman with cane.</i>
Congo R.	1977	<i>Blind man being lead across a street by a child.</i>
Cuba	1957	<i>”The Blind” painting showing blind persons with staffs.</i>
Egypt	1973	<i>Blind girl with cane.</i>
Gabon	1981	<i>Two figures holding hands, one with white cane.</i>
Ghana	1981	<i>Blind man using a cane.</i>
Ghana	1981	<i>Blind woman with cane being led by a crippled boy.</i>
Ghana	1988	<i>Blind woman going shopping being helped by a Red</i>

	<i>Cross volunteer.</i>
Greenland	1983 <i>White cane.</i>
Guinea	1983 <i>Blind person with cane moving towards a door.</i>
Indonesia	1976 <i>Blind man with white cane.</i>
Indonesia	1981 <i>Blind man with white cane.</i>
Iran	1987 <i>Handicapped persons, including a blind man using a mobility cane.</i>
Ireland	1996 <i>Blind woman with mobility cane shopping with her child.</i>
Jordan	1993 <i>White cane day.</i>
Liberia	1982 <i>Blind woman being lead by a sighted boy.</i>
Liberia	1995 <i>Blind man using a mobility cane.</i>
Libya	1998 <i>35th Anniv. of Libyan Blind Association – Blind man with cane.</i>
Malaysia	1976 <i>Blind man with cane.</i>
Maldives	1981 <i>Blind Homer with a staff.</i>
Mali	1982 <i>Blind person with cane.</i>
Monaco	1984 <i>Old blind man with cane.</i>
Nepal	1998 <i>Sighted person leading a blind man with cane.</i>
Pakistan	1981 <i>White cane.</i>
Philippines	1990 <i>Symbolic blind persons with white canes.</i>
St. Vincent	1990 <i>Blind girl with white cane arriving at school.</i>
Sharjah	1971 <i>Jesus healing a blind man who holds a cane.</i>
Spain	1988 <i>Symbolic blind person with cane.</i>
Switzerland	1967 <i>White cane "Stop Blind".</i>
Thailand	1979 <i>Cornea transplant, show blind person with cane.</i>
Thailand	1986 <i>Cub Scout assisting a blind man to cross a street.</i>
Togo	1976 <i>Blind man with cane.</i>
Trinidad & Tobago	1981 <i>Blind man and woman with canes.</i>
Trinidad & Tobago	1989 <i>Three blind men with long canes.</i>
Tunisia	1976 <i>Blind person with cane.</i>
Upper Volta	1969 <i>Blind man with cane and sighted boy.</i>
Upper Volta	1971 <i>Group of blind people with river blindness leadin each other.</i>
Uruguay	1989 <i>International symbols for the handicapped, including Blindness – blind person with white cane.</i>
Wallis & Futuna	1982 <i>White cane.</i>
Zaire	1981 <i>White cane.</i>

Guide Dogs.

Australia	1971 <i>Blind woman walking with guide dog.</i>
Australia	1995 <i>Blind woman playing her violin with her guide dog.</i>
Austria	1997 <i>Blind man at a street crossing with his guide dog.</i>
Belgium	1998 <i>Blind man at street crossing with his guide dog.</i>
Finland	1954 <i>Blind man basket weaving with his guide dog at hsi side.</i>
France	1957 <i>Picture by Callot "Blind Man and Beggar". Blind beggar has a dog.</i>
Germany	1976 <i>Guide dog.</i>

Great Britain	1981 <i>Blind man walking with guide dog. 50th Anniv. Of Guide Dogs for the Blind.</i>
Grenadines of St. Vincent	1992 <i>Blind man standing with guide dog at his feet. Side view of blind man with guide dog "Schools for Guide Dogs".</i>
Hungary	1986 <i>Guide dog.</i>
Isle of Man	1996 <i>Young woman waling in the country-side with her guide dog.</i>
Netherlands	1964 <i>Drawing of guide dog with hands holding harness in left hand and white cane in the right.</i>
Netherlands	1985 <i>50th Anniv. of the Stichting Konichlyh Nederlands Gelendehonerfonds (K.N.G.F.) the institute that has trained guide dogs since 1935. Shows "Sunny" the first guide dog trained in The Netherlands.</i>
New Zealand	1989 <i>Blind woman with guide dog. Pre-stamped envelope.</i>
Nicaragua	2000 <i>Shows Helen Keller with Et-Tu, a Seeing Eye dog that failed to become a guide dog as it got car sick.</i>
Romania	1982 <i>Blind woman with guide dog.</i>
Saar	1928 <i>Blind man with guide dog. First stamp issue showing a guide dog.</i>
Sweden	2001 <i>Blind woman with guide dog.</i>
Togo	1981 <i>Blind man with guide dog.</i>
Turks & Caicos	1996 <i>Blind ma with guide dog.</i>
Uganda	1981 <i>Blind man with guide dog.</i>
Uganda	1993 <i>Blind man crossing street with guide dog.</i>
United States of America	1979 <i>50th Anniv. of the Seeing Eye Inc. Shows blind man with guide dog. "Seeing with Me".</i>



